April 8
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (ACTS 2: 17).

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WAS JOSEPH SMITH A PROPHET?

WAS Joseph Smith a prophet? I should say not, answers the world. Joseph Smith was a fanatic, a charlatan, a fortune-teller, a reformer, if you will, but a prophet? No; no! no! In private life he was thief, horse-stealer, cattle-stealer, incendiary, and everything a man should not be; and in Missouri he was brought to court to answer to the charge of treason, murder, arson, burglary, robbery, larceny and perjury, all in one indictment. That he was proved "Not guilty" counts for nothing with the world, it is quite sufficient that he was brought to trial. Judging from his non-Mormon contemporaries, Joseph Smith was the devil incarnate.

Supposing, for once, we place Joseph Smith on fair trial. He is not here to speak for himself, let his works speak for him. He is first brought to our view at Manchester, Ontario Co., New York, where he declared that heavenly beings had visited and communed with him. He was then a mere boy, fourteen years of age. Three years later, an angel, Moroni by name, visited him. It was after this visit that Joseph blossomed forth as a prophet, and his prophecy was to the effect that in four years time a book would be taken from the ground and later published to the world.

Was Joseph Smith a prophet? In the Spring of 1830, the book was placed on the market under the title of "The Book of Mormon." How did Joseph Smith know anything about it seven years previous to this? What is that you say? "Easily enough, seeing he was engaged in writing it." Do not forget, the point is: Was he a prophet? When the book was published, Joseph Smith was but twenty-four years of age, an unlearned farmer boy, his contemporaries call him, and yet, he gave to the world a book the peer of which has never been written, and in one part of the

book it says the day would come when people would scornfully say, "A Bible! a Bible! we have got a Bible, and there cannot be any more Bible." What do you say now? Was Joseph Smith a prophet; even supposing, as the world says, he wrote the book himself?

The history of the United States calls Joseph Smith a reformer. A reformer usually starts a church. Dowie, the second Elijah, was a reformer; where is he now? Piggott, where is he? Where are all the reformers of the nineteenth century, or what is more to the point, where are their churches?

Joseph Smith founded a Church on April 6th, 1830. Follow it. It first had existence at Fayette, Seneca Co., New York. Unheard of persecution followed it. It moved from state to state, finally locating in Missouri. Mob violence again broke out, plunder and cold-blooded murder drove the saints forth once again, and they sought refuge in Illinois. Early in 1838, to quote George Q. Cannon, while it was more than his life was worth for a saint to be seen in Jackson Co., Missouri, Joseph Smith made a public prophecy that some one of the elders would preach a sermon there before the close of the year. On Saturday, November 3rd, 1838, Joseph Smith and other Mormon elders were carried captive from Clay to Jackson Co., and on the Sunday, November 4th, the prophet himself fulfilled his own prophecy by preaching a sermon on faith, repentance and baptism, to a company of ladies and gentlemen gathered for the purpose of viewing the Mormon prophet. Was Joseph Smith a prophet?

On July 8th, 1838, Joseph Smith said that the Twelve (apostles) should take leave of the saints on April 26th, the following year, on the spot dedicated for the building of the temple in Far West. On April 5th of that year (1839) a man named Bogart, and a number of others came to one Elder Theodore Turley and said, "As a rational man, you must give up the claim that Joseph Smith is a prophet and an inspired man; the Twelve are scattered all over creation; let them come here if they dare: if they do, they will be murdered. As that revelation cannot be fulfilled you must give up your faith. This is like all the rest of Joseph Smith's —— prophecies." And yet, on April 26th, 1839, at three o'clock in the morning of the day promised, conference was held on the temple site, at which seven of the Twelve were present, after which, taking leave of the saints there on the temple site, they set out on their missionary journey across the great waters. Was Joseph Smith a prophet?

On December 25th, 1832, Joseph Smith prophesied of the Civil War in America. In 1851 the prophecy was published to the world, in England, and not till ten years later did that war take place; but it took place.

On August 6th, 1842, Joseph Smith prophesied that the saints would continue to suffer persecution and would finally be driven

to the Rocky Mountains, and there build cities and become a mighty people. The saints at that time were living in Illinois, in their beautiful city of Nauvoo. Jackson County, Missouri, had been designated by the prophet as the place where their Zion city was to be built, the spot for the Temple had been dedicated, and the saints looked for nothing more than to return to Missouri, the land of their inheritance; and yet—here was their prophet consigning them more than a thousand miles across a burning desert, and hinting that they would stay there a considerable time. Surely their prophet was wrong for once. One said to him, "You. Where will you be?" "Oh! I shall not be there," he answered. Two years later the prophet was brutally murdered; four years later the saints were once again driven from their beautiful homes, and where did they locate? Look in your encyclopedia. Read, "The Mormons are a race of people living in the Rocky Mountains," etc. Yes, we are here right enough, where the prophet pointed the way. Was he wrong, then, when he said the saints would gather to Missouri? Wait: that may be one of his, as yet, unfulfilled prophecies. Any way, the saints still look to return to Missouri, and were Joseph Smith not a prophet, he made a mighty good "guess," when he said the saints would come to the Rockies.

In May, 1843, speaking to Judge Stephen A. Douglas, and by his request giving a brief synopsis of the persecutions in Missouri, Joseph Smith said: "Judge, you will aspire to the presidency of the United States, and, if you ever turn your hand against the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will be with you through life." Did Douglas aspire to the presidency? Who opposed Abraham Lincoln 1858-60? Did Douglas use his influence against the Latter-day Saints, thinking to gain popularity? Was he deserted by his friends, and did he die a disappointed man in fulfilment of Joseph Smith's prophecy? Let history answer.

Need I go further? Jeremiah 28: 9, says: "When the word of the prophet shall come to pass then shall the prophet know that the Lord hath truly sent him." You do not need to take my word for it, if I do say I *know* Joseph Smith was a prophet. Do as I did; investigate, find out for yourselves! Time and time again has Joseph Smith predicted events he himself did not live to see fulfilled; and finally, after sealing his testimony with his blood—the biggest blot on Illinois' escutcheon—to still further prove his prophetic calling, the work he started is still rolling on, in spite of opposition and the enmity of men. I tell you, Joseph Smith was a true prophet of the living God, and I know it, for Jeremiah's test has been applied to his life and prophecies, and it has not failed.

Ogden, Utah. MOLLIE HIGGINSON.

A BATTLE OF ANTS.

One day, when I went to my wood-pile, or rather my pile of stumps, I observed two large ants, the one red, the other much larger, nearly half an inch long, and black, fiercely contending with one another. Having once got hold they never let go, but struggled and wrestled and rolled on the chips incessantly. Looking farther, I was surprised to find that the chips were covered with such combatants, that it was not a *duellum*, but a *bellum*—a war between two races of ants, the red always pitted against the black, and frequently two red ones to one black. The legions of these myrmidons covered all the hills and vales in my woodyard, and the ground was already strewn with the dead and dying, both red and black. It was the only battle I have ever witnessed, the only battlefield I ever trod while the battle was raging; internecine war, the red republicans on the one hand, and the black imperialists on the other.

On every side they were engaged in deadly combat, yet without noise I could hear, and human soldiers never fought so resolutely. I watched a couple that were fast in each other's embraces, in a little sunny valley amid the chips, now, at noon-day, prepared to fight until the sun went down or life went out. The smaller red champion had fastened himself like a vice to his adversary's front, and through all the tumblings on that field, never for an instant ceased to gnaw at one of his feelers near the root, having already caused the other to go by the board; while the stronger black one dashed him from side to side, and, as I saw on looking nearer, had already divested him of several of his members. They fought with more pertinacity than bull-dogs. Neither manifested the least disposition to retreat. It was evident that their battle cry was—conquer or die.

In the meanwhile there came along a single red ant on the hillside of this valley, evidently full of excitement, who either had despatched his foe or had not yet taken part in the battle; probably the latter, for he had lost none of his limbs; whose mother had charged him to return with his shield or upon it. Or perchance he was some Achilles, who had nourished his wrath apart, and had now come to avenge or rescue his Patroclus. He saw this unequal contest from afar—for the blacks were nearly twice the size of the red—he drew near with rapid pace, till, he stood on his guard within half an inch of the combatants: then watching his opportunity, he sprang upon the black warrior, and commenced his operations near the root of his right foreleg, leaving the foe to select among his own members; and so there were three united for life, as if a new kind of attraction had been invented which put all other locks and cements to shame.

I should not have wondered by this time to find that they had their respective musical bands stationed on some eminent chip,

and playing their national airs the while, to excite the slow and cheer the dying combatants. I was myself excited somewhat even as if they had been men. The more you think of it, the less the difference. And certainly there is not a fight recorded in a Concord history, at least in the history of America, that will bear a moment's comparison with this, whether for the numbers engaged in it, or for the patriotism and heroism displayed. For numbers and for carnage it was an Austerlitz and Dresden. Concord fight! Two killed on the patriots' side, and Luther Blanchard wounded! Why here every ant was a Buttrick—"Fire, for God's sake, fire!"—and thousands shared the fate of Davis and Hosmer. There was not one hireling there. I have no doubt that it was a principle that they fought for, as much as our ancestors, and not to avoid a threepenny tax on their tea; and the results of this battle will be as important and memorable to those whom it concerns as those of the battle of Bunker Hill, at least.

I took up the chip on which the three I have particularly described were struggling, carried it into my house, and placed it under a tumbler on my window-sill, in order to see the issue. Holding a microscope to the first-mentioned red ant, I saw that, though he was assiduously gnawing at the near foreleg of his enemy, having severed his remaining feeler, his own breast was all torn away, exposing what vitals he had to the jaws of the black warrior, whose breastplate was apparently too thick for him to pierce; and the dark carbuncles on the sufferer's eyes shone with ferocity such as war only could excite. They struggled half an hour longer under the tumbler, and when I looked again the black soldier had severed the legs of his foes from their bodies, and the still living heads were hanging on either side of him like ghastly trophies at his saddle bow, still apparently as firmly fastened as ever, and he was endeavoring, with feeble struggles, being without feelers and with only the remnant of a leg, and I know not how many other wounds, to divest himself of them, which at length, after half an hour more, he accomplished. I raised the glass and he went off over the window-sill in that crippled state. Whether he finally survived that combat, and spent the remainder of his days in some Hotel des Invalides, I do not know; but I thought that his industry would not be worth much thereafter. I never learned which party was victorious, nor the cause of the war; but I felt for the rest of the day as if I had my feelings excited and harrowed by witnessing the struggle, the ferocity and carnage, of a human battle before my door.—WALDEN.

OUTSIDE of true religion, which is the law of life everlasting; a very good definition of the service of life is thus epitomized: to know well the value of time, the price of things and the worth of people.

HUMILITY.

WHAT do we understand by humility? Not a servile, cringing to the opinions of others; not a fawning obsequiousness to those in the world; not a dread and fear of those who are in positions of authority, or who, by virtue of wealth and rank, are on a higher scale than ourselves. But it is to keep the Spirit of God in our hearts, by maintaining a meek, teachable disposition, so that we may be able to comprehend the many lessons that God and nature have for those who show a desire to learn. It is to keep our minds open, and our thoughts clean and pure, so that we may incorporate in our lives those good qualities which appeal to us in the lives of others. The lamp will not give a brilliant light if the glass is obscured. If, then, we desire the world to realize that we are the children of light, we must show by our words and actions that we are trying, in humbleness, to emulate the example and apply the teaching of the Savior himself. That we take up our cross cheerfully and manfully, and with a strong determination carry the testimony of God with us wherever we may go. A man may be possessed with a sturdy and rugged conviction of independence, not sacrificing an iota of the things he has learned by experience, and yet remain in a teachable mood, where he is susceptible to any and every refining influence about him. Such a man is bound to be a tremendous power for good in the world, by setting the most potent of examples, that is, by living according to the commandments of God. Such a man has more real power with the people than the most eloquent orator, because if they can be brought to see that it is a practical proposition, to walk in the way pointed out by the Savior, and they actually see some one endeavoring to do it, they are apt to be led into the same way. I have a high opinion of humanity. I do not believe that the children of men are generally debased and degraded; but I do believe that there is a crying need for men who are willing to live a life of social service, with the paramount idea of uplifting the human race even to a nobler conception of this life. I know our Heavenly Father has a rich reward for those who are willing to forego earthly praise and honor, for the inestimable privilege of leading mankind to a grander and nobler sense of what they were created and sent upon this earth for.

I believe there is at the present time a unique opportunity, for those who are willing, to take the lead in this work; but prerequisite conditions are that they must be humble, that they are willing to spend themselves in the service of the Lord, and that the joy of service shall be their reward. The people in the world may sometimes look askance at the altruistic opinions of some of the Latter-day Saints' leaders, but ultimately they will be led to see that the truth is with us; that the way of salvation is indeed made plain, and that, if they will only be obedient to the com-

mandments of God, they may have joy here in the flesh, and a perfect assurance of eternal felicity hereafter.

I know that this gospel is true. I know that my Redeemer liveth. I know that Joseph Smith was a prophet of the living God, and that he was chosen to open the dispensation of the fulness of times, and I also know that every President of the Church up to and including President Heber J. Grant, have been and are, in very sober truth and fact, prophets of God; and that, as He has done, he will continue to acknowledge their acts as his authorized servants. May God bless the Church of Jesus Christ of Latter-day Saints in all the world is my earnest prayer.

Brixton, London. SAMUEL GEORGE FROST.

A THANKSGIVING.

For gifts of home, and health, and food,
For those we love, and every good
That He bestows: in joyful mood
We'll praise the Lord.

For days of sunshine, cloud, or rain,
For grace that brought us safe through pain
And tribulation once again,
We'll praise the Lord.

Upon the fair earth's beauteous face
The handiwork of God we trace;
Nor can man's efforts e'er efface
The work of God.

More beauteous still, unmarred by men,
Is Heaven's revealèd Gospel Plan;
Great are its gifts to those who can
But serve the Lord.

For Rock of Revelation grand,
Whereby Thy Church doth ever stand,
For prophets telling Thy command
We thank Thee, Lord.

O, gracious Father, help Thy saints
To keep themselves from worldly taints;
Give courage true that never faints,
To serve Thee, Lord.

May all of us our pleasure find
In seeking e'er what is Thy mind,
Always to please our Father kind,
And praise Thee, Lord.

Ratley. NORMAN DUNN.

THURSDAY, APRIL 8, 1920.

EDITORIAL:

KNOW YE THE LORD (VI).

In the epistles of the apostle Paul, the personality and relationship of the Father and Son, of the angels of God, and of the nature and ministry of the Holy Ghost are all set forth in divers places and perspicacity. But nowhere with greater clarity than in the epistle to the Hebrews: "God, who * * * in time past spake unto the fathers, by the prophets, hath in these last days spoken unto us by his Son; who being the brightness of glory and the express image of his person * * * sat down on the right hand of the Majesty on high; being made so much better than the angels, * * * For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? * * * And again he saith, And let all the angels of God worship him" (Hebrews 1: 1-6).

Paul beautifully elucidates the release from the limitations of the Mosaic law, of all those who accept the gospel of Christ, and incidentally reveals the true relationship, the companionship of those who have come to the unity of faith and understanding of things as they really exist. He says: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant" (Hebrews 12: 22-24).

The revelation of St. John upon the isle of Patmos, he declares was signified to him by an angel sent of God. He says: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. * * * And I turned to see the voice that spake with me. And being turned I saw * * * one like unto the Son of man. * * * And when I saw him, I fell at his feet as dead. And he set his right hand upon me saying unto me, Fear not; * * * I am he that liveth and was dead; and, behold, I am alive for evermore, Amen" (Rev. 1: 10, 12, 13, 17, 18).

Then follows the message of the angels to the seven churches; the vision of the throne of God when the door of heaven was opened, and the first voice said: "Come up hither, and I will show thee things which must be hereafter;" the revelation of the book of seven seals and the sounding of the seven trumpets, with all their prophetic and dire consequences; the angel appearing that

"had in his hand the little book open," disclosing things that were not to be uttered, all lead up to the vision of the Lamb on Mount Zion, and to the coming of the angel of the restoration: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 6, 7).

After this follows the vision of the seven last plagues and pouring out of the viols of the wrath of God; the overthrow of Babylon, including the exhortation familiar to all elders and saints throughout the missions of the world: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18: 4, 5).

The triumph of truth, and succession of righteousness over the fall of Babylon is envisioned as follows: "And after these things I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: * * * And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19: 1, 6).

The vision of the first resurrection, of the general judgment, and of the establishment of the New Jerusalem follows, and culminates in the assurance that the saints shall see his face, and his name shall be in their foreheads, that there will be no night there, for "the Lord God giveth them light: and they shall reign forever and ever." Then John declares and makes plain beyond controversy who and what the angels of the Lord are: "And I John saw these things, and heard them, And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22: 8, 9).

Could anything be plainer than that the angels, who appear and speak to men, are or have been men? The Prophet Joseph says, "There are no angels who minister to this earth but those who do belong or have belonged to it."

The general apostasy from the truth, when the priesthood and Holy Spirit no longer guided them, has lead teachers of religion into the practice of finding some other meaning than the plain obvious intent of the scriptural language. It was responsible for the confusion and dense ignorance that has become everywhere manifest among the Christian churches, concerning the godhead

and the character of angels. They were described as beings without substance, form or passion, suffusing space that was empty except for the purposes of art, when wings were given the angels to fly about with in the immaterial ether, and halos were bestowed upon the heads of Divinities, whose expressions of vacuity were in innocuous accord with the impossible emptiness all about them.

When professors of religion, presumably students of the Bible, could describe God as so great that he filled the immensity of space, and so small that he dwelt in the human heart, it was time indeed for the voice of the Father to be heard denouncing all such professors as corrupt, in the sense that their teachings were unsound. The Prophet Joseph in this connection said: "The appearing of the Father and the Son in that verse (John 14:23), is a personal appearance; and the idea that the Father and the Son dwell in a man's heart, is an old sectarian notion, and is false" (Doc. and Cov. 130:3).

We are reminded by the above of an amusing conflict that almost prevented the praiseworthy effort of a patriotic community, from honoring their heroic dead who had made the supreme sacrifice in the Great War. An eminent American sculptor had been engaged and was actually designing a soldier's monument. A sectarian minister on the committee remonstrated against the figure of an angel, which the sculptor had drawn to adorn it, because it was made in the form of a woman. The minister said there were no women angels, though there might be some a little lower. The response of the sculptor was absurd in the extreme, though it got around the objection and appeared to satisfy the minister, who seemed to know no better. It was: "I have always supposed angels were sexless."

The stupidity of those who disclaim the ministry of angels would naturally obscure their judgment as to who and what they are. It is not specifically stated in the Scriptures that there are women angels, but there have been women prophets, and are not the angels prophets? Think of Miriam, Deborah, Huldah, and Anna. Is it not a fair inference that many angels appointed to minister to little children in the spirit world, so consolingly and gloriously shown by Jesus to the Nephites, might be women? What infinite comfort is this assurance that innocent babes and little children who die and are taken from the loving care of their mothers are thus safeguarded, and that angels do minister unto them: "And he spake unto the multitude, and saith unto them, behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire: and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see and hear and

bear record; and they know that their record is true, for they all of them did see and hear, every man for himself; and they were in number about two thousand and five hundred souls; and they did consist of men, women and children" (III. Nephi 17: 23-25).

The present great revival of spiritism in the world justifies directing attention to that class of angels, whose mission is to deceive the children of men, going up and down in the world seeking to destroy: "O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness" (II. Nephi 9: 9, 10).

The wonders of the vision of the coming of the Savior, that were proclaimed by King Benjamin to the Nephites, when he called them together and spoke to the assembled multitude from a tower erected in front of the temple, he declares were made known to him by an angel of God: "And he said unto me, Awake; and I awoke, and behold he stood before me * * * I am come to declare unto you the glad tidings of great joy" (Mosiah 3: 2, 3).

The calling of Alma, the rebellious son of Alma, from a life of idolatry and wickedness to the service of God, was by the visitation of an angel to him and the sons of Mosiah: "Behold the angel of the Lord appeared unto them; * * * saying, Arise and stand forth, for why persecuteth thou the church of God? * * * And now Alma and those that were with him, fell again to the earth, for great was their astonishment: for with their own eyes they had beheld an angel of the Lord" (Mosiah 27: 11, 13, 18).

Samuel, the Lamanite prophet, was instructed in all things that he should preach and prophesy to the inhabitants of Zarahemla: "And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings unto my soul. * * * And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you" (Helaman 13: 7; 14: 9).

A very wonderful ministry of angels is that recorded in the labors of the sons of Helaman to the Lamanites: "And it came to pass that there came a voice unto them, yea, a pleasant voice, as if it were a whisper, saying, Peace, peace be unto you, because of your faith in my well Beloved, who was from the foundation of the world. And now when they heard this, they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels come down out of heaven, and minister unto them. And there were about three hundred souls

who saw and heard these things; and they were bid to go forth and marvel not, neither should they doubt" (Helaman 5: 46-49).

In concluding these references to the appearance of angels from the Book of Mormon—and many more might be quoted—the testimony of the prophet Moroni is most comprehensive and appropriate. Speaking of how men come by Faith he said: "For behold, God knowing all things * * * he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ. * * * Wherefore by the ministering of angels * * * men began to exercise faith in Christ. * * * Have angels ceased to appear unto the children of men?—or has he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain;" (Moroni 7: 22-25, 36, 37).

It was this same Moroni who sealed up the records of his fathers and in the due time of the Lord was sent, as the angel of the restoration, revealing them to the boy Joseph Smith, whom he instructed for four years, from the 21st September, 1823; and to whom he finally delivered the golden plates, from which the Book of Mormon was translated, by the gift and power of God.

J. F. W.

A WORD OF WISDOM BABY.

THE following interesting letter from Sister Mary Clarke, of Birmingham, came to us a few days ago, being posted from shipboard, near St. John, N. B., and will be read with interest by the saints of London, as well as throughout the mission:

"This morning, March 5th, 1920, while on our trip to U.S.A., aboard the *Empress of France*, among other amusements, a baby-show was held in the lounge room, and quite a number of beautiful babies were brought to the front. Among them was the lovely babe of Brother and Sister Beer, of the London conference. After careful judgment the first prize was awarded to the Mormon baby. We are all very proud of the baby, as he has supplied us with an added testimony to the beauty of the Word of Wisdom. May our Heavenly Father continue to bless this dear little baby, that he may grow up in intelligence, realizing all the promises and blessings pertaining to the Word of Wisdom, even as his parents have done. The prize given consisted of a beautiful presentation cup, called 'The Silver Challenge Cup,' having the ship's crest engraved upon it." It is presumable that most babies keep the Word of Wisdom.

We are reminded by the above of the awarding of a large money

prize by an advertising concern to the finest baby in Salt Lake City. There were two thousand four hundred and sixty contestants. Each sent a photograph of the baby. The committee chosen to examine these portraits and select from them the handsomest baby, had a long labor and difficult task. At length it was finished and the announcement made. So much interest had been aroused that the name of the successful baby was posted on the newspaper bulletin boards, and a friend, seeing this, went at once to the telephone and called up the baby's mother, saying to her: "Did you know that your baby has won the prize. Aren't you surprised?" To which flashed back the answer, "Why, no, I'm not surprised. I'ts the other two thousand four hundred and fifty-nine mothers who are surprised, *I expected it.*"

J. F. W.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual cenference convened in Bradford, Sunday, March 28th, 1920. There were present: President George Albert Smith and his wife, Sister Lucy W. Smith, Elder Edmund W. Wheatley, of the London conference, President Leonard H. Whipple and Elder Wilford H. Wheatley of the Leeds conference.

The morning session: Invocation by Brother Fred. Bradbury. Sacrament was administered by Brothers Samuel Evans and Henry Ingham. A duet was sung by Brother George Waite, Jr., and Sister Nellie Tetley, entitled, "Jesus I my cross have taken," after which some interesting items were given by children representing the different Sunday-schools of the conference. Brother Alfred E. Higgins said this is the place where young lives are moulded; but such a short percentage of life is spent in God's house that the greater part of the child's training depends upon the parents, who need inspiration.

Sister Doris Weatherill sang, "Into Thy hands, O Lord."

President Smith said that if parents did not teach their children in the way they should go, that the sin would be upon their heads. He explained the reason of water being used in substitution of wine in the Sacrament. The Church had been founded through the instrumentality of Joseph Smith, and the standard Church works contained a wealth of knowledge, and were all that we know of the revealed and written word of God to his people since the world was. If the world realized this, the persecution which is caused through misrepresentation of the saints, would cease.

Benediction, Brother J. W. Turner.

At the afternoon session the invocation was offered by Brother Jesse Knight. President L. H. Whipple presented the general authorities of the Church. Miss Edith Hunter sang a solo. Elder Wilfred H. Wheatley showed the necessity of living ex-

emplary lives. In order to earn a great reward we must put our shoulders to the wheel, and work; also, we must not forget to study.

Brother Harry Greenall said that Mormonism was the only religion which would bring about an eternal peace. Parents must teach children to be pure. Some people lie to their children; this is making it easy for Satan to step in and lead little ones astray.

Brother Nicholson Elliott impressed upon the assembly the importance of obedience to those in authority. If we obey this law and hold fast to "the iron rod" we shall come off victorious.

Brother E. W. Wheatley showed in a clear and convincing way how the will of God is brought about by the way in which He works through the Priesthood. When Christ comes the Priesthood will rule and reign upon the earth. He urged the members to give the respect which is due to this authority.

President Smith gave Scriptural evidences of severe punishment coming upon those who do not respect the authority of the Priesthood; the Lord will not trifle with people who ignore Him. Some of us are not thankful enough for the blessings we receive; but when we get into a tight corner we soon call upon the Lord to help us out. Those who continually obey the Lord and work for the uplifting of His Kingdom are the ones who are truly happy.

Benediction, Brother Thomas Pardoe.

The evening session: A very large crowd assembled to hear the word of God. Brother Reginald H. Sanders offered the invocation. Brother Thomas Pardoe emphasized the fact that the stories which are circulated from time to time about the Latter-day Saints are untrue. When people join the true Church, Satan always tries to destroy them. He clearly showed that the Church was founded upon the rock of revelation, and contained all truth.

Sister Lucy W. Smith drew attention to the revelations which were received by Adam, Noah, Moses, and other ancient seers. Revelations are likewise given in this day for the guidance of God's chosen people. We should be a high-minded, elevated people. Women, she said, are held in higher esteem and respect by Latter-day Saints than they are by any other people.

President Whipple laid great emphasis upon baptism, and said that it is the only way into the fold of Christ; also, that it is absolutely necessary that this ordinance be administered by those holding divine authority.

Dr. George H. Higgins explained how the Pearl of Great Price was obtained from the Egyptian catacombs, and exhorted the saints to study the standard Church works.

President Smith thought some people were spending the time they ought to spend reading the family Bible, at the picture shows; or, in other words, were spending more time than was good for

them in worldly amusements, which are of no worth. He laid stress upon prayer, and the power thereof, and explained that paradise was a place of waiting for the departed spirits. The sting of death is not felt by the righteous.

During the evening Sister Florence Bennett very beautifully rendered a vocal solo, and the choir gave the anthem, "Praise thy God, O Zion."

Elder Wilfred W. Wheatley pronounced the benediction.

On the Saturday evening President Smith met with the Priesthood and lady missionaries of the conference, and gave some very sound advice upon different matters of importance.

After this meeting an excellent program was rendered by members of the Mutual Improvement Association of the Bradford branch.

R. H. SANDERS, Clerk.

FROM THE MISSION FIELD.

Organization.—The genealogical section of the Ipswich branch M. I. A. was organized at the residence of Sister Elizabeth Downing, Monday, March 8th, 1920. Thirteen persons were present, including two investigators, and twelve names were enrolled, representing eleven families. Brother John Arnold was elected chairman, Sister Lilian E. Shelley, secretary, and Sister Elizabeth Downing, librarian. President Stanley H. Marshall presided, and the officers were set apart by Elder Ernest H. Kearl. The Ipswich section would welcome correspondence from other sections relating to genealogy.

District Meetings.—The Loddon and Norwich district meeting was held February 29th, 1920. President Frank Alexander, President James Gunn McKay, and Elders Kearl and Hood were in attendance. President George E. Southgate, of Norwich, conducted the morning session. The Norwich Sunday-schools provided a short program after which Elder Hood, Brother Shepherd, Elder Kearl and President McKay addressed the audience. At the afternoon session President H. A. Alexander (Loddon) conducting, President McKay blessed an infant and presented the general and local authorities of the Church. Sister Emily Alexander and Sarah Hook bore strong testimonies to the truth. Brother James Hook gave an account of his conversion; offered praise to God for raising up men who had the truth to offer him. President F. Alexander asked God to bless the people. President H. A. Alexander emphasized the fact that humility was necessary. The Lord loves those who keep His commandments. Unite and build each other up. Desired to leave his testimony with the saints, that he knew Joseph Smith to be a prophet of God. The speeches at this session were accompanied with great feeling,

owing to President H. A. Alexander (who is literally the founder and father of the Loddon branch) and his family shortly leaving for Zion. President Southgate conducted the evening session. Elder Hood enlarged upon the hymn, "In our lovely Deseret." Elder Kearl referred to the call sent forth by Jesus Christ and his apostles for mankind to repent and be baptized, and established the claim that the message of warning is being sent forth in this day by God's own servants. President McKay related Nebuchadnezzar's dream, seeing its fulfilment in the coming forth of the Book of Mormon, and ushering in of the dispensation of the fulness of times. He commented on the reality of God's kingdom on earth, with its authorized ministers, and testified of the gifts and powers of God being existent in the Church to-day. At a priesthood meeting the various branches were reported. It was announced that President F. Alexander had been honorably released, and President McKay appointed president of the Norwich conference. President McKay met with the lady missionaries, and instructed them upon various phases of their work. An interesting social was held Saturday evening.

Sunday, March 14th, 1920, a district meeting, comprising the Gravesend, Hammersmith, Holloway, North London and Stratford branches was held at Deseret, President James Gunn McKay presiding, and Celia Barns, organist. The program given by the different schools was splendidly rendered at the Sunday-school session, and the greetings sent by the General Superintendency to the London schools were given. At the Sacrament meeting the following brethren reported the condition of their branches, and bore strong testimonies of God's blessings—Counselor John F. Dyson (Gravesend), President Ralph J. Pugh (Hammersmith), President Edmund W. Wheatley (Holloway), President William T. Hawkes (North London), and President Samuel Bantock (Stratford). At the evening session Sister Anna O. McKay spoke on the gifts of the Spirit; President McKay spoke on the discernment of and how to try the spirits. The following excellent musical program was rendered: Solo, "Joseph the Seer," André K. Anastasion; duet, "School Thy Feelings," Ralph J. Pugh and André K. Anastasion; a solo, "O Ye Mountains High," by Grace Tont Pugh.

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LIVERPOOL:

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